



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

TWO BOOK-LISTS FROM THE CAMBRIDGE GENIZAH FRAGMENTS.

THE first of the two documents here given is a long vellum scroll of 48×12.5 cm. It belongs to the Genizah MSS. in the Cambridge University Library (T-S. 20. 47), and bears traces at the top of having been stitched to other pieces of the same kind. This strip is cut from an old Qaraïtic marriage contract, being a middle horizontal section containing the details of dowry, &c., and therefore not having the date, which generally comes at the end of their documents of this kind. The parties were Barakāt ben David and Na'amah daughter of Nissi ben Jacob, and their *כתב הארש*, a paper document, is also contained in the same collection (T-S. 16. 109); but as yet none of the names of the witnesses lead to a date.

Our document, however—which has no signatures, and has the copy of another document meeting it from the other end of the vellum—dates from the year 1080 A.D. and thus would place the contract probably some time early in the eleventh century.

We seem to have here an inventory, drawn up as an official document to be witnessed by the Beth Din, of the furniture belonging to one of the Synagogues—that of the Babylonians, as we see later—in Fustāt, indeed in Qaşru'sh-Sham'. After censers (line 5) and robes of many hues have been enumerated, including girdles or breeches for the priests (line 15, *אימר*) and a green curtain for the door, we come to the books found there, with a few notes of their donors. These are as follows:—

1. 16. "Two volumes of Targum and Scripture in a Babylonian hand." Among the Bible colophons and titles

of the Taylor-Schechter collection is a vellum leaf of quarto size on which, in very large black square characters, are written in two lines the words קראן והרגום | ספר ואלה שמות |. On the back of the leaf occurs the owner's name: ליהורה | הכהן בן יוסף ט"ט. There was a priest of this name contemporary with David han-Nāsi ben Daniel during this same period, the close of the eleventh century, according to a long fragmentary document (T-S. 16. 77); he also witnessed a document in Fustāt in 1066 A. D. (T-S. 20. 83). Although such a description of the Torah with Targum may possibly be very common, the coincidence is enough to make it likely that this leaf is the title-page of the second volume of the first item in our inventory; especially as others below are identified more or less.

1. 16. "A Torah, Babylonian with Tiberian points, the gift of Judah ben Moses." These descriptions of the handwriting and style of the MSS. will doubtless be clear to some scholar. Meanwhile the document spoken of above (T-S. 16. 77) quotes a deed of quittance from Abraham bar Joshua ha-Rahabi (i. e. of Rahaba in Mesopotamia) to Judah bar Moses the Ḥazzan, of Damascus, and appears itself to have been made out at Fustāt: so that the donor of this second item in the list may seem to be this Judah.

1. 18. "A volume of the Torah, which is said to be in the handwriting of R. Saadiah, and at the end thereof some leaves in the writing of Ibnu'l-Aqta'." This latter may be the kunya for a well-known scribe (meaning perhaps, Son of him of the mutilated hand), but is not here identified; who the Rabbenu Saadiah might be is also a matter of question. One supposes from the form of the record that a colophon of his was to be read on the MS. at that time.

1. 19. "A volume of the Torah, the gift of Mansur ben Israel the Levite." This is of interest because of the fact that among the colophons in the Cambridge collection is to be found the following, on the last page of the *actual MS.* which is here mentioned:—

זאת התורה קדשאתה | מנצור בן ישראל הלוי על | כניסת הבבלין
ברוח נבונה | ובנפש חפצה ובדיעת | תמימר אלהי ישראל יוני (?)

This proves that we have to do with the Synagogue of the Babylonians in Fustāt. On the verso of a document on vellum (T-S. 16. 81) there are complimentary verses, among others למנצור בן ישראל.

l. 20. "A fine volume of the Torah, רפאה i, without points." Is not this with three small rents, or with three worm-holes, to justify its claim to still be included among the treasures of the synagogue, and not to be consigned to the genizah: in view of the regulation that slight cuts might be sewn up with silk provided they did not go too far in the MS. ? The i is very near the following word and might be attached to it; but as it could only then mean "water-stained" that would seem hardly likely as a description of such a book.

l. 21. "A beautiful Torah volume given by Bint Yusūf adh-Dhahabi (or ar-Rahabi)."

l. 22. "A fine volume bought from Abū't-Tāhir ibnu'l-Qatmāni." This person, a Qaraite, occurs in a deed of the Beth Din at Fustāt in 1078 A.D. (T-S. 13 J. 1¹⁸) as אלקטמאני בן דיריע, a legatee of the late Abraham hal-Levi, known as Ben 'Anan. Also in an earlier Qaraite marriage contract of 1064 at Fustāt he is פקיד to the bride, while the same הלוי בן ענן is one of the witnesses (T-S. 24. 13).

l. 23. "A volume of the Prophets, eight books, the gift of Bint Ibn Ezra."

l. 24. "A scroll of the Prophets R. Samuel"

l. 25. "A scroll . . . (bought) by the bounty (?) of Ḥalfon ben Ibrāhīm (or ben Antilin)." This may be an incorrect rendering of a very mutilated sentence. There was a Ḥalfon ben Abraham witnessing a marriage contract of the first part of the eleventh century (see T-S. 16. 340).

l. 26. "A fine volume of the Hagiographa . . . in a Magrabi hand." Perhaps כחיב means simply "sewn," but it seems that it would signify these books in this and the following items.

l. 27. "Two rolls, in which are the four Latter Prophets

in Targum, in a Babylonian hand (given by) Maṣliaḥ bar Isaac." There is an Aramaic שטר שובר of the year 975 A. D., given by Maṣliaḥ ben Isaac ben David to Maṣliaḥ ben Mebasser ben Ezra (T-S. 16. 56).

l. 29. "A volume of the Hagiographa bought by the bounty of . . ."

l. 30. "A volume of the H. in Babylonian writing and punctuation, the gift of Bintu'sh-Shiraji." The lady might perhaps be a relation of the unpleasant person spoken of in an Arabic document of 1104 A. D. (T-S. 24. 74) drawn up before the Beth Din at Cairo when פרחיה הכהן בר טרפון requested them to summon שלמה בר אברהם before them, and deposed that on a certain night they entered into a house of certain Jews and Salamah אלשריג ben Ibrāhīm seized the collar of Abū'l-Sarūr bin Tarif. A. defended himself and S. lifted his hand and hit A. on the head, and A. called out "Witness to me, O Jews, this matter shall be judged before the רי"ם; and S. reviled the רי"ם": then follow the names of those who were present, &c.

l. 31. "Three rolls of Torah, Prophets, and Hagiographa given by R. Faris (?) the physician ben Isaac."

l. 33. "Halakhoth Gedoloth, five parts." "Mishna, two rolls, one seder varying from (or separate from ?) another."

l. 35. "Twenty-five volumes in all."

Then follow the other items of furniture, candlesticks, brass and otherwise, with a large brass chain (l. 45) about which there is a doubt whether it belongs to the Palestinians or the Babylonians.

It is noteworthy that three ladies appear among the donors, one as giving a Torah, one the Prophets, and one the כתבי. It seems to have been somewhat usual to will copies of the scriptures to daughters. An instance of this occurs in another fragment (T-S. 12. 781) where the mother confirms to her daughter articles that had been devised to her by her father, a brass kettle, a woollen shawl, and a מצחף תורה. Also among the colophons there occurs a ממונה בת . . . משולם as a donor.

Among these colophons also occurs the following note of donation, which may belong to the above catalogue, but only states the "Great" Synagogue:—

הדין מצחפא דאוריתא אקדשיתיה שלמה בר יצחק דמתחכם בררעיא
לכנישתא רבתא דמותבה בפיסטאט מצרים דיקרי ביה תדירא כל דאול
ואתי ועבריה קודש ליי לא יורבן ולא יתפריק:

The second document (T-S. 20. 44) is of the date 1534 Sel., that is, 1223 A.D.: the contraction קלר is of a kind often met with, the את (1400) being omitted. This is the record of a sale of books which took place in the presence of the Nagid Abraham, son of Maimonides, at the other synagogue, that of the Palestinians, at Fustāt. The books, Hebrew and Arabic, had been the property of R. Abraham he-Ḥasid, and the proceeds were to go to his heirs after any debts were paid. There is a letter extant (T-S. 20. 148) from a certain יואל המלמר to אברהם הַחֲסִיד and his brother Joseph. The sale was in two parts, on the same week-day, Tuesday, of two following weeks, 26th Adar and 4th Nisan. The record was made at the time of sale, for the same thing occurs on both days, namely, that the original scribe or salesman left after a time, and his place was taken by some one else who put the notes down more carelessly and in reverse order; that is, giving the purchaser first and the book afterwards. The document has Arabic numerals also in the margins against each book, which are not reproduced here.

The list published by Professor Bacher in *Revue des Études Juives*, vol. XL, 1900, may be approximately dated by this. That list was of the sale of the books of the late Abu'l-'Izz the physician, and item 30 יוצירות was sold to ברכאת אלסמסאר, who in the present list (col. 3, l. 13, 14) buys a book on the diseases of sheep. Also an Abu'l-'Izz occurs in this list as a purchaser (col. 1, l. 25), called al-Qāhiri; perhaps identical with the physician above, and if so of course placing that list some time later than this,

but making it in all likelihood of the first half of the thirteenth century.

One may note here, what doubtless Professor Bacher himself has said somewhere since the list was published, that the names attached to the books were not those of the authors, but of the buyers only, so that the list was one of standard works.

Col. 1, l. 11. Our list begins with a copy of the Torah which was sold to Ḥananel the Dayan, who also took another copy later (2, 27). This is the man to whom the letter of distress among the Frankfurt fragments—published by Mr. J. Horovitz in the *Zeitschr. f. Hebr. Bibliographie*, IV, 155—was sent. He is also the buyer of some property in Fustāt in the lane called Ibn B[akr?], which was, if this is the right name, near the Suaiqatu'l-Yahūd (see T-S. 12. 483): another letter to him is extant in this collection (T-S. 12. 68).

1, 13. The next item is a copy of the eight books of the Prophets, sold to the Sheykh Abu'l-Faraj al-'Attar known as Ibn Nisan, who also buys the next, a copy of the Hagiographa (l. 16), and later a complete copy of the Scriptures (2, 20). A document of 1224 A.D. (T-S. 12. 62) acknowledges a debt owing from this person (called son of the late Abu Tāhir, known as Ibn Nīsān) to a certain Yepheth ben Samuel, a receipt being endorsed on the verso.

1, 17. Then follows a copy of Maimonides' "Guide" doubtless, although the word following Dalalat is lost in a smudge: bought by Abu'l-Khair bin Abu'l-Manja. He is mentioned in an Arabic fragment dealing with the history of 1212 A.D. (T-S. 12. 30) in company with Abu'l-Bayan, who is probably the רי"ב mentioned below. In the year 1213 is mentioned an Abu'l-Khair הכסופר, in whose hands are sums of money (T-S. 13 J. 8¹¹): when regard is had to the five items bought by Abu'l-Khair in this list, it may be considered that he is identical with this scribe. Besides the "Guide" they are the "Roots" of Ibn Jannāḥ (1, 20) in two volumes, the חריוף ("letters," 1, 30) of Samuel Nagid

(part of his *אלאסתנא* perhaps), the *Muhtassar* of Judah b. Hayyuj (1, 35), a geometrical rule and volumes (2, 10), perhaps meaning books of plain paper for writing.

1, 22. The next buyer is al-Muhadhdhab Abu Sa'id, who bought six items, Ibn Jannāh's *אללמע* (1, 22), Saadiah's *צלאה* and commentary (2, 1), four copies (or volumes?) of *פצול בקרין* with Galen's commentary (3, 3, the Aphorisms of Hippocrates, *בקרין* being presumably from Ippocras, *בוקראט* being the more usual form), four parts of *אלאעצא* (Galen's "de usu partium humani corporis"; 3, 11) and a part of *אלעלל ואלאערין* (3, 17; Galen's "de morborum causis et curationibus"), while it may be the same lot as the third of his purchases, which is noted on 3, 29, two more volumes having perhaps been found in the meantime; also a part of Abu Naṣru'l-Fārābī's works (3, 42). Steinschneider (*J.Q.R.*, XI, 133) gives the meaning "corrector of religion" for Muhadhdhabu'd-Dīn, shortened to *אלמהר*.

1, 24. The next purchaser is a certain Abu'l-'Izz of Cairo, who buys Ibn Jannāh's *Mustallahaq* and two other of his works, and also Judah b. Hayyuj's *Muhtassar*, with some other short works on language (1, 36-38). He has been spoken of above.

1, 27. Daniel ibnu'sh-Sheikhu'l-'Amid follows, buying Samuel Nagid's *רפאק*; and also an Abu'l-Fadhl, son of the same al-'Amid, perhaps identical with Daniel, buys a book by Abu'r-Ridha on astrology (3, 31).

1, 32. A parchment roll (*מנלה גויל*) was bought, as also a *כתאב אלשראיע* (2, 6, perhaps by Saadiah or by Samuel ben Hofni) by Abu'l-Faraj ibn Abu'l-Fakir, as-Sairafi. Some property in Qaṣru'sh-Sham' was sold in 1230 A.D. by *אבו אלבקא* R. Eliezer b. Abiathar to the wife of Abu'l-Faraj ibn Abu'l-Fakār *אלנקאר*: see *Bodl. Cat. of Hebr. MSS.*, vol. II, no. 2878 (92).

1, 39. The *ריים* Abu'l-Bayan is the buyer of one book, a commentary on Job, and as the next item is by Saadiah this also may well have been the commentary by him.

2, 4. This purchaser's name is not all clear: the first letters are certainly . . . אבב and אֶמְנִנִם is plain.

2, 8. A second copy of Saadiah's צִלְאָה is bought by Khalaf the dyer.

2, 12. A part of the Gemara of Baba Bathra goes to אֶלְשָׁבִי, who appears to be the Abu'l-Ḥasan ibn Abu'l-'Alā written in the next line.

2, 15. Some miscellaneous books and leaves, unused perhaps, are made over to אֶלְרָצִי. This as a title occurs in the following instances. A letter from Yahya bin 'Umar the Alexandrian is written to אֶלְעֵלָא צִאָעֵר ר' עוּלָה (T-S. 13 J. 18¹⁴), who is elsewhere called besides הַפְרָנִם in 1106 (T-S. 13 J. 2¹⁴), and has this title of רָצִי הַיְשִׁיבָה in several addresses of letters to him. In some synagogue accounts, among notes of payment of tax (אֶלְמִוְיָה), &c., the name of אֶלְרָצִי occurs (T-S. 16. 39); while in a document of 1203 a certain אֶבְרָהָם אֶלְתָּאֵר ר' שְׁמוּאֵל הַתְּלָמִיד is called by the same title (T-S. 12. 602).

The next line is an unfinished entry (2, 17), while after it comes the note of a Mishna and some oddments sold to Halfon the priest. R. Joseph בֶּן אֶלְכָּבָא, the silk-merchant, buys some other miscellaneous commentaries and volumes, with a copy of the Hagiographa (2, ll. 22 and 25), while a R. Joseph Magrabi buys a copy of the 8 Prophets (2, 23).

The second part of the sale in the next week is devoted to non-Jewish books, many of which have been mentioned above. The only new purchasers are the Hajji Abu Muḥammad, who buys Averroes' *Kullīyat* and five parts of Hippocrates' medical works (3, ll. 5 and 19); Sulaiman ibn Fatwah the purchaser of treatises by Galen and others (3, ll. 7, 9, 15), and some by Razi (3, 24) and Abu'r-Ridha (3, 35); Barakāt al-Simsar the buyer of a book on the disease of sheep and goats (מוֹאֶמֶר?) called קֶטָא (3, 13; see Fr. Johnson's dictionary under that word)—this man has been mentioned above as being a buyer in Professor

Bacher's list; the Qadhi Tāju'd-Dīn ibnu'l-Malījī who buys Isaac ben Amram's works, &c. (3, 25); a Hajji called al-Magrabi, purchaser of two books by Abu'r-Ridha (3, 33); the Hajji Abu 'Abdu'llah, who bought a work called *מקאלה פי אלשנביל ללחלקה* (3, 37); Abu'l-Barakāt bin Ṣafīyyu'd-Dawlah (3, 40); the Nagid Abraham himself, buyer of Galen's *אלאנדיה* (3, 41; perhaps his "de alimentorum facultatibus"); and the buyer of a part of Abu'r-Ridha's *שרה לבן נצבאת* (3, 44), אלוגיה "the prince," who had two items down to him before (3, ll. 21 and 29) which were crossed out again.

On the fourth column are various rough notes of the same nature as the entries, with a few lines of Arabic script. There are other interesting book-lists in the Taylor-Schechter collection, but generally merely strings of titles without a note of their source.

I.

בחד בשבת דהוא תמנה יומין בירח תמוז דשנת אלפא
 וחלת מאה [ותש]עין וחד שנין למנינא דרגילינא ביה
 בפסטאט מצרים דעל נילוס נהרא מותבה חצרנא בבית
 דין נעתבר אלדי פי בית הכנסת תחת ידי אלכדאם
 5 ללעד ברסט אבכאר מנהא
 ג. שלאמה ושלאמה רק . . .
 וחוב סקלאטון פי אצפר (?) מסתגר מן דאר צני (?) אל
 דולה עליה מכתוב לכ מנדיל סקלטון
 אסיר פי אביץ מן ח מנדיל ח
 10 פי כחלי מן אבי אלחסין בן מנדיל סקלטון קדים
 אסיר פי אבי[ץ] קדים ומנדיל אביץ לטיף
 דביקי מפרוז קרעה דיבאג אחמר מגוס וחוב סקלטון ללעמד
 וכרקה סקלאטון מריש ללא שלאמה וגשא לתבה
 מ וחוב מוזר ללתיבה אביץ פי אחמר סקלאטון
 15 וכלקת סקלאטון מגרבי ואיזאר ללכהנים וסתר אכצר

- ללבאב מצחפין תרגום וקראן עראקי תורה עראקי
 בנקט שאמץ טבראני הקדישו יהודה בר משה
 ומצחף תורה דכר אנה בכט רבינו סעדיה ופי אכרה
 אוראק בכט בן אלאקטע ומצחף תורה הקדישו
 20 מנצור בן ישר הלוי ומצחף תורה מלוח גרפאת
 בלא נקט ומצחף תורה לטיפ הקדישתו בנת יוסף אל
 דהבי ומצחף מלוח אשתרי מן אבי אלטאהר בן אלקטמאני
 מצחף נבי תמאניה אספאר הקדישתו בנת בן עזרה
 וקטעה נבי רב שמו
 בר אנמלין (?)
 25 וקט תמאניה אספאר [משתרי] מן מאל חלפון בר
 אברהים ומצחף כתיב מלוח (?) אילה
 בכט מגרבי וקטעתין פיהא ארבעה אספאר אלאכירה
 מן אלנבי מתרגמה בכט עראקי (?)
 מצליח בר יצחק ומצחף כתיב משתרי מן מאל
 30 ומצחף כתיב בכט עראקי ונקט עראקי הקדישתו
 אה בנת אלשירגי ותלתה קטע תורה ונביאים
 וכתובים הקדישם רבנא פרים הרופא בר יצחק נע
 והלכות גדולות כמסה אגוא ומשנה קטעתין
 מכתלפה ופרד סדר מפרד גמלה
 35 מנע אלמשנ כמסה ועשרין קטעים ע
 משבכה בסלאסלה ארבעה
 יעלי דא ס
 אתננין תלתה חדיד וואחד נחאס ו
 וקנדילין נחאס צנאר נחאס וכע
 ותלתה עקארב נחאס ללבזאקיות
 צפריתין
 40 צפריתין נחאס וארבעה צנאר
 וסבעה עשר
 ותמניה ותלתין בוקנדאלה מפתחה ות עשר בוקנדאלה
 משבכה בוקנדלה בע בתלתה עמר וכוכב
 ובוקנדלתהא כבירה סלסלה כבירה מעקרבה
 בכטא טיפהא בתלת בוקנדלאת אקרסהא זרעה
 45 סנבוסקה חדיד וטוק נחאס כביר והו פי אלשך
 הל הו לשאמיין או ללעראקיין וווג כראסי כביר
 וציגיר תיבה לספר הת ושופר ואחד

II.

Col. 1.

יום אלג אלכו מן חדש אדר
 קלד לשט בבית הכנסת של ירושל
 בחצור אדוננו נגידנו אברהם הנגיד
 הרב הגדול ירום הודו ויגדל כבודו
 5 אחצרת מצאחף עבראני וערבי
 למדינו ורבנו אברהם החסיד רי[ת]
 ללביע ינפק מן תמנהם עליו אלדי
 בעד ופא דינא כאן עליה ומחמא
 בקי מן דלך יקסם עלי ורתתה אלמסור
 10 ארתה כמודה בישראל . . ול
 מצחף תורה עלי רבנו חננאל הריין
 החכם הנבון נר עינא ח דנא
 ומצחף יחוי אלה אספאר שלנביאים
 עלי אלשיך אבו אלפרג אלעטאר ידיע
 15 באבן ניסן שמצו עינא כז דנא
 ועליה נסכה כתובים עינא ז דנא
 וז נסך גרר פיהם אלדלאה . .
 עלי אלשיך אבי אלכיר בן אלשיך אבי אלמ . . .
 שמצו עינא ז
 20 כתאבין פיהם אלאצול לאבן גנאח
 עלי אלשיך אבי אלכיר איצא עינא ז דנא
 כתאב אללמע לאבן גנאח
 עלי אלשיך אלמהרב אבי סעיר ישמ ורק ז ד
 כתאב אלמסתלחק אלתקריב ואלתסזיל
 25 ואלתוביה עלי אלשיך אבי אלעז
 אלקאהרי פא כז
 כתאב אלרפאק ללנגיד זל
 עלי ר דניאל בן אלשיך אלעמיד נע
 ורקא כ דרהמא
 30 חרוף ללנגיד זל אלנסך
 עלי אלשיך אבי אלכיר איצא כז

מגלה גויל עלי אלשיך אבי אלפרג
 בן אלשיך אבי אלפכר צירפי ורקא יח' ∟
 אלמסתלחק
 35 מכתצר חיוג עלי אלשיך אבי אלכיר
 ורקא ח' דר' מכתצר
 חיוג ומכתצין פי אללג עלי
 אלשיך בו אלעז אלקאהרי טו
 שרח איוב עלי אלריים אבו אלב[יאן] יב' ∟

Col. 2.

צלחה רבנו סעדיה
 ושרחא עלי אלשיך
 אלמהרב אבי סעיד ה דר'
 מעמר כפור אלשיך אבב[תרה] (?)
 5 צהוד אלמנגם ו דר'
 כתאב אלשראיע עלי אבי אלפרג
 בן אבי אלפכר אלצירפי איצא טו ∟
 שרח צלחה רב[נא סע]דיה
 עלי אלשיך כלף. אלצבאג ה דר' ∟
 10 מסמרה וכרארים עלי
 אבי אלכיר בן מנגא ח' דר' ∟
 גז . . . נ בתרא גמר
 עלי אלשבוי ט דר' ∟
 אבי אלחסן בן בו אלעלא i ∟
 15 כרארים ואוראק עלי
 אלרצוי ורק ל דר'
 עלי אלשיך אבו אלפר

סדר משנה וכרארים
 עלי י' חלפון הכהן ח' דר' ∟
 20 עלי אלשיך אבו אלפרג בן ניסן
 אלמקרא באמל עינא יד דינ
 תפאסיר וכרארים יוסף בן אלכבאו כ

ד יוסף מגרבי תמן נביאים
 עינא דר' ור צרף^מ
 25 ד יוסף בן אלכבאז אלהרירי
 כתובים עין ז דנא צרף^מ
 רבנו חננאל מצחף תורה
 ז דנא ורבע ותמן

Col. 3.

יום אלז אלז מן ניל[סאן]
 תאני חלקה לביע נסך א . . .
 ד נסך פצול בקרין שרח נאלינוס
 עלי אלמהרב ל דרהמא
 5 אלכוליאא לאבן רשד גז ואחר
 עלי אלחאג בו מחמד מ . . .
 ד כתב מקאלאת לגאלינוס וגירה
 עלי סלימאן בן פתוח כב
 אלצנאעה אלצגירה והקדמה
 10 אלמערופה גזין עליה ועליה איצא יב
 ד אנזא מנאפע אלאעצא
 עלי אלשיך אלמהרב איצא י דר' אל
 קטא נאנמ ואלמיאמר עלי ברכאת
 אלסמסאר י דר'
 15 ד אנזא אלמקאלאת לגאלינוס ולגירה
 עלי סלימאן איצא יז
 אל עלל ואל אעראין גז
 עלי אלמהרב איצא יב
 ה אנזא מגמועאת טב (מן טב בקראט)
 20 עלי אלחאג ב[ו] מחמד יז
 [פצול אלראוי וגירה גדאן]
 [אלוניה איצא]
 אנא אלאכשאד מן
 אלראוי וגירה עלי סלימאן מן
 25 ה אנזא מגמועה לאסחק בן

עמראן וגירה עלי אלקאצי
 תאנ אלדין בן אלמליגי כִּז
 עלי אלמהרב ו נסך טו
 ו נסך טביה פיהא פצול בקראט
 30 עלי אלוניה כִּא
 כתאב אלהיאה גזו והו ללשיך בו אלרצא אסכנר . . .
 עלי בו אלפצל בן אלעמיד יט
 כתאבין פי אלעין לאלשיך אבו אלרצא
 עלי אלחאנ אלמגרבי ח
 35 כואץ בן זהר גזו ואחד ללשיך בו אלרצא
 עלי אלשיך סלימאן טו
 מקאלה פי אלשגביל ללחלקה
 עלי אלחאנ בו עבר אללה ט
 ו נסך עלי אלשיך [בו אלפצל בן אלעמיד]
 40 אבו אלברכאת בן צפי אלדולה יד
 אלאגדיה לגלינוס אלשיך אל נגיד יח
 גזו מגמוע לבו נצר פאראבי
 עלי אלשיך אלמהרב כ
 גזו שרח לבן נצבאת ללשיך בו אלרצא
 45 עלי אלוניה זי

ERNEST JAMES WORMAN.